Moles made Angry:

OR, A

LETTER

WRITTEN and SENT

To Dr *Hill*, Master of *Trinity* Colledg in CAMBRIDG,

upon occasion of some hard Passages that fell from him in a SERMON preached at *Pauls*, May 4. 1651.

By *John Goodwin*.

Them that sin [de Presbyteris hoc dictum accipit. *Calvin.*] *rebuke before all, that others also may fear.* 1 Tim. 5. 20.

Σκληρόν σοι πρὸς κέντρα λακτίζειν. It is hard for thee to kick against the pricks. *Acts* 9. 5.

Obsequium amicos, Veritas odium parit.
Paradoxa quidem plurima, quæ non paralogа.
Si accusâsse sufficiat, quis erit innocens?

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UMI

1651
G65

Mr Doctor *Hill*.

I Understand by several that were your Hearers the last Lords day, (and these not of the weakest or least intelligent of them) that in your Sermon at *Pauls* before the Lord Major and Aldermen of this City, with many others, you were pleased to vent your self with much unseemlines of Passion (which gave great offence to the sober and most considerate part of your Auditory) against certain Opinions, which through the violence (I in Charity presume) of the distemper then upon you, you so far forgat your self as to call *Pelagian* and *Arminian*; and that in the heat of your Discourse upon this Theam, you reflected in words of much bitternes, and with height of indignation, upon a Book lately published; which (as my Intelligence beareth) you either plainly said, or insinuated, maintains the said Opinions. That by this Book you meant that, intituled, *Redemption Redeemed*, your Auditory generally conceived, and your self (I presume) will not deny. Sir, you are a Gentleman, to whom I never (to the best of my knowledg) gave the least offence: if unwittingly I have done it, I am ready to make you all Christian satisfaction. For your parts of learning and knowledg, according to what grounds I had to make an estimate of them, I proportionably honored you: and much more, because (as I always conceived, and now) you chiefly employed them about that most honorable and worthy work of propagating the Glorious Gospel of God in the World. That testimony also and report, which from many hands, time after time, I

received, concerning your Moralities, goodneſs of ſpirit, blameleſſneſs of converſation, &c. much advanced my eſteem of you. Notwithſtanding had you poured ſhame and contempt upon my head alone, had you ground to powder onely me, and my Name, you might have done it without trouble or inconvenience to your ſelf, at leaſt from me: ſuch Millars in black clothing I meet with dayly, and let them paſs quietly by me. But in as much as you have magnified your ſelf, in your wrath and height of ſpirit, againſt the Truth, yea ſeveral of the firſt-born and moſt important Truths of the living God, it will neither ſtand with that loyalty of obedience, which I owe unto the Command of God impoſed on me in that behalf, nor with that love which I owe unto your ſelf as a Chriſtian Brother, to ſuffer ſuch a ſin to reſt upon you. The Lord God Almighty, before whom I ſtand, knoweth, that I delight not in Conteſts with men: I am all deſires made, for peace with all men, and for a quiet and retired pilgrimage on Earth. So that whenſoever I contend with any man, I ſacrifice the darling-diſpoſition of my Soul upon the ſervice of the Truth. Nor ſhall any man approve himſelf more eaſie to be entreated, upon any equitable, yea or tolerable account, or more willing to receive ſatisfaction from him that hath offended him, then I. Therefore Sir, I beſeech you, trouble not, diſhonor not your ſelf, either with ſeeking out, or with pretending to finde, any other conſtruction, meaning, or intent of this Addreſs unto you, then is a ſimple, plain-hearted, and right-chriſtian Application of my ſelf, to vindicate the juſt right and claim of the dearly beloved of my Soul (and I truſt, of yours alſo) Truth.

Firſt therefore, whereas you were pleaſed to take that undue liberty of Conſcience, as to affirm, That the ſaid Book, againſt which you ſo publickly inveighed, before you had (I feak) privately ſurveyed it, or that the Doctrines or Opinions maintained therein, advance carnal Reaſon into the Throne of God (or words to like effect) be pleaſed to underſtand, that this was an aſſertion, proceeding either from ignorance, and this extreamly palpable and groſs, or elſe from an itching humor to aſperſe, and defame, though never ſo untruly: both which are very evil Oracles for a Miniſter of the Goſpel to conſult about his Pulpit affairs. And Sir, I judg that I may very Chriſtianly expect from you, that either you produce ſome paſſage from the ſaid Book, wherein carnal Reaſon is ſo magnified, as you affirmed (which I am certain you cannot do,) or elſe that you make

an ingenuous and free acknowledgment, that at this turn you loſt your way of dealing Chriſtianly. That Reaſon, the uſe, exerciſe, and ſervice whereof the Preface of that Book requireth of all men, in, and about matters of Religion, is not carnal Reaſon, if by carnal, you mean, ſenſual, worldly, blinde, corrupt, or the like: but that Candle, or Lamp of the Lord (as *Solomon* calleth it, *Prov.* 20. 27.) that ſpiritual or inward Light, which God himſelf hath planted in the Souls of men, by which they are made able, though not always willing, to ſearch out, diſcover, and diſcern many worthy Truths, as well concerning God himſelf, as, *that he is, that he is good, wiſe, juſt, powerfu', &c.* as in other things. It is not by carnal Reaſon [*i. e.* by Reaſon as it is made, or becomes carnal, through the wilful negligence, and ſinfulneſs of men] that men by the force and help of it come to diſcover that there is a God, or that this God is Good, Juſt, &c. the carnality that cleaves to it, is a cumber, and hinderance to it, in ſuch actings and workings as theſe: but it is by Reaſon, as retaining that of God in it, or ſuch impreſſions of divine Light, whereby, notwithſtanding much enfeeblement and dimneſs contracted by the irregularities of men in ſundry kindes, it is yet able, and in ſome capacity, to diſcover and judg of many ſuch worthy Truths, as thoſe mentioned. Nor doth the ſaid Preface aſcribe this ability, or capacity we ſpeak of, unto Reaſon ſimply conſidered, or as bare or meer Reaſon, much leſs, as carnal Reaſon, but as ſuper-intended, influenced, and ſupported, in, and about her movings and actings, by the Spirit of God himſelf. Which Spirit of God ſeldom or never withdraweth himſelf, in his ſuper-intendency over the Reaſons and Underſtandings of men, to ſuch a degree, but that they are ſtill preſerved in ſome capacity of ſearching after, finding out, and diſcerning aright, the things of their eternal Peace (I mean, things eſſentially requiſite hereunto) until after much, and long abuſe of his gracious preſence and treatings with them, by walking ſtubbornly againſt that Light of the Truth, wherewith he hath enlightened them, and thoſe motions and ſecret excitements unto Righteouſneſs, with which he hath followed them from time to time. Beſides, what Reaſon ſoever it is, which the ſaid Preface intereſſeth in the diſcerning and judging matters of Religion, it is ſo far from advancing it into the Throne of God hereby, that it onely ſubjecteth it to the Commands of God in this behalf, who in a thouſand places enjoyneth

ſuch duties unto men, to the performance whereof they cannot prepare or fit themſelves in the loweſt degree, without the uſe and exerciſe of their Reaſons and Underſtandings. Therefore Sir, your Charge againſt the ſaid Book, or Preface, with the advancing of carnal Reaſon, in one kinde or other, but eſpecially, into the Throne of God, is a moſt Unchriſtian, yea Unmanlike Slander, having neither ground, nor colour of ground, for the juſtification of it.

Secondly, Whereas you repreſented (indeed, reproached) the ſaid Opinions of your Conteſt, as the great Advancers of Nature, and Adverſaries to the free Grace of God, I deſire an ingenuous, fair, and Chriſtian Account hereof alſo. For certain I am (and you may readily be ſo too, if you pleaſe, in caſe you be not as certain already) that the Scriptures lay not the leaſt jot or tittle of any ſuch imputation upon them. If you plead, but Reaſon doth; do you not give both me and others, by this plea, juſt cauſe to judg, that you manage your Religion by affection, or peradventure onely, and reſerve your Reaſon for unworthy practices? But however, I ſhall be content to ſtand by the award of Reaſon in the caſe. For certain I am, the matter being as clear as the light at Noon day, that the ſaid Opinions are the great Afflicters, Humblers, Abaſers of Nature (if by Nature, you mean, Nature corrupted and depraved) and withall, the great Advancers and Magnifiers of the free Grace of God; reſolving all the ſhame, guilt, demerit, puniſhment, of all the ſins that are committed under the whole Heaven, into the corruption and depraved Wills of men; and all Acts of Righteouſneſs, Holineſs, Faith, Repentance, &c. in the World, together with the rewards of them, into the free, meer, undeſerved Grace and Bounty of God. Whereas your Chimerical Notions and Doctrines of a peremptory Perſonal Reprobation from Eternity, of neceſſitating Grace, &c. do moſt notoriouſly and manifeſtly burthen and charge the moſt infinitely-pure and righteous, the moſt infinitely-ſweet and gracious Nature of God, both with all the ſhame of all the ſins and wickedneſſes, that are practiſed in all the World, as likewiſe with all the miſeries, puniſhments, torments, which ever come to be inflicted upon poor Creatures for ſuch things. All the water in the Sea will not waſh your Opinions clean from the ſtain and horrid foulneſs of this abomination. They that have attempted the waſhing of them, *Æthiopem lavârunt*, have (according to the Proverb) but waſhed a *Blackamoor*.

meer. And as for your pretended magnifyings of the Grace of God by your Opinions, they are nothing elſe but the abuſe of the ſimplicity and credulous weakneſs of inconſiderate men. For the certain Truth is, that were the *Grace of God* ſuch a thing, as you, with others of your Sence, imperiouſly and importunely obtrude under that name, upon the Judgments and Conſciences of men, the Receivers of it were never the neerer Salvation for the collation of it by God upon them. This is made manifeſt above all reaſonable contradiction in Pag. 319. of that Book which you ſo much abhor.

Thirdly, Whereas you, after the uſual manner of thoſe that abound in Paſſion, but are ſcanted in Underſtanding, filled the ears of your Auditory with a ſound of words, purporting I know not what ſad uncomfortableneſs in the Doctrine about falling away (maintained in the ſaid Book) you ſhould have done well, before you had condemned the innocent, not onely to have heard his Cauſe, and weighed his Plea, but to have given likewiſe ſome competent account (at leaſt) of the inſufficiency and unſatisfactorineſs of it. I can hardly think that you had peruſed the nineth Chapter of the Book you wote of, before your definitive ſentence againſt the ſaid Doctrine: becauſe this Chapter chaſeth far away that Bugbear of uncomfortableneſs from before the face of that Doctrine, and lodgeth it in the Heart and Soul of that Doctrine of Perſeverance, which is (it ſeems) the enticing *Dalila* of Doctor *Hills* Soul. I perceive that the obſervation of this Rule of Chriſt, *Judg not according to appearance, but judg righteous Judgment*, is very rare amongſt men.

Fourthly, Whereas you put your Auditory upon the temptation to beleeve, that the nineth Chapter of the Epiſtle to the *Romans*, doth not at all treat of Juſtification by Faith, but of your Perſonal Reprobation from Eternity, or (which comes to the ſame) of a liberty in God to chuſe and reprobate what perſons he pleaſeth; and ſought to make them partakers of your faith herein, by telling them ſtories of *v.* 13, 14, *&c.* of this Chapter, as if they were all words, ſentences, and thoughts made for your minde in the buſineſs, I here offer unto you in a friendly way, to confer with you at your beſt leaſure, about the ſence and import of theſe Verſes, either privately with your ſelf alone, or with two, or more, or with as few, or as many, as you pleaſe, in preſence. At this Conference I ſhall deſire alſo to have the ſpirit of that boaſting of yours throughly tried,

which

which you built upon ſome other Texts of Scripture, with the ſlime of theſe, or ſuch like words, in ſtead of better mortar, *viz.* that whileſt they ſtand, your Opinions cannot fall. Indeed if you dare not truſt your Reaſon with the managing of the Conference, but reſolve to negotiate the buſineſs with your Paſſion, or with affection onely, I am like to make ſmall earnings (and your ſelf as ſmall) of the opportunity, were you willing to afford it. But if you have that good Opinion of your Judgment and Underſtanding, that you will allow theſe to treat, I make little queſtion but by the mediation and conſent of theſe, I ſhall prevail with you, as to the argument, or ſubject matter of the nineth to the *Romans*, to exchange your Reprobation for my Juſtification, and to acknowledg, that the Apoſtle in this Chapter diſcourſeth ſtill forward that great Doctrine of Juſtification by Faith, which he had (onely with ſome occaſional inſertions of other matters by the way) proſecuted (well-nigh) from the beginning of the Epiſtle. As for your conceit of a Perſonal Reprobation from Eternity handled in the ſaid Chapter, you may, if you pleaſe, ſee the comb of the confidence thereof cut by that Hand of Light, which is ſtretched forth in the 68 Page of that troubleſom Book we ſpake of, where the 15 and 21 Verſes of the Chapter are in part opened. Somewhat alſo upon the ſame account is to be ſeen pag. 462. of the Book.

Fifthly, Whereas you challenged or charged your Adverſaries, that they are wont indeed to diſcourſe other the Attributes of God, but ſeldom or never ſpeak of his Soveraignty; firſt, I do not remember where I ever found, no not in any of thoſe Authors, which you (I ſuppoſe) preſume yours, the Soveraignty of God numbered amongſt his Attributes. But, 2. be his Soveraignty an Attribute, or no, I beleeve it was very inconſiderately (to ſpeak ſoftly) affirmed by you, that the perſons you charge, ſeldom or never treat of it. I know none of them (nor do you, I ſuppoſe, know any more) that omit or wave the conſideration of it, when ever any good occaſion falls in their way to diſcourſe it. Somewhat you may finde concerning the Prerogative of God (which, I preſume, is either the ſame, or of very neer affinity, with his Soveraignty) in the Book ſo oft pointed at, pag. 67, 68 [a]. Indeed it is no great marvel if you finde not the perſons you mean ſpeaking much of the Soveraignty of God, as you call Soveraignty: they are not wont to ſpeak much of that which is not. I beleeve you will finde

[a] Yea the *Soveraignty* of God is expreſly & by name aſſerted in the latter of theſe pages.

fide that, which you notion for Soveraignty in God, diſclaimed by the great Founder and Father himſelf of your Faith in your Contra-Remonſtrancy, Mr *Calvin* I mean, in this Paſſage from his own pen. *Faceſſant ergo procul à piis mentibus monſtroſæ illæ ſpeculationes, plùs aliquid Deum poſſe, quàm conveniat: vel eum ſine modo & ratione quicquam agere. Nec verò commentum illud recipio, Deum, quia Lege ſolutus ſit, quicquid agat, reprehenſione vacare. Deum enim qui exlegem facit, maximâ eum gloriæ ſuæ parte ſpoliat, quia rectitudinem ejus ac juſticiam ſepelit* b. Calvin. *Opuſc. De Æternâ Dei Prædeſt.* p. 843. I have ground to ſuſpect, that by your *Soveraignty of God*, you mean a lawleſſneſs, or exemption from all Reaſon, rectitude, or juſtice in acting. If ſo, you ſee you *Anti-Calvinize*, as well as *Anti-Arminianize*, yea, and that which is worſe then both, you *Anti-Chriſtianize*, blaſpheming *God* by Attributing that to him, which is ſo inconſiſtent with his glory.

b *Theſe Latin paſſages ſpeak in Engliſh to this effect.* Far then be ſuch monſtrous ſpeculations as theſe from pious mindes, that God can do ſomething more, then what is conveni'ent; or that he doth any thing without meaſure or reaſon. Nor do I admit of that deviſed conceit, that God is therefore irreprovable, whatſoever *he* doth, becauſe *he* is free from all Law. For he that makes God lawleſs, deſpoileth him of the greateſt part of his glory, becauſe he buryeth his Rectitude and juſtice.

Sixthly (and laſtly) Whereas you reflected upon the Author of that Book, which ſo torments thoſe that dwell on the Earth, as if he falſified, wreſted, perverted Authors, after the maner of the Biſhops in their days, when they pleaded for Altars, &c. or uſed words of this import; the very truth is, that this alſo, if it be comely to call a ſpade, a ſpade, is a pure, pute, and putid calumny. The Authors cited in the ſaid Book, at leaſt the far greater part of them, ſpeak as clearly, as directly, as diſtinctly, to the heart of the main Doctrines maintained in the Book, as the Author of the Book himſelf. Nor are you, nor any other man, able to prove the leaſt touch of any falſifying, or perverting any one Author brought upon that ſtage. *Si quid humanitùs acciderit*, if there be any thing unwittingly miſtaken (as miſtakes in this kinde may be incident to the moſt upright of men) in any quotation, this onely proves the Author to be a man, not a falſifier. Yea, there is nothing aſſerted or maintained in the ſaid Book, eſpecially in the two main Doctrines there contended for, but what (for ſubſtance, and effect of matter) is plainly affirmed, and held forth, over and over, not onely by the beſt and moſt Orthodox Fathers, *Chryſoſtom*, *Auguſtin*, *&c.* but by the moſt Orthodox Writers likewiſe of later Times, as *Luther*, *Calvin*, *Muſculus*, and others. Yea your ſelves, the Preachers of this preſent Age, how ever by times you appear in flames of fire againſt them, yet otherwhile, and ſometimes in one and the ſame Sermon,

you give Teſtimony unto them. There is ſufficient proof made pag. 561. of the Book ſo impotently decryed by you, that a Jury of no fewer then 52 Preachers, and amongſt theſe, ſuch as are counted Pillars, in, and about the City of *London*, in the ſame Pamphlet, wherein (as they pretend) they give *Teſtimony to the Truth of Jeſus Chriſt againſt Errors and Hereſies*, do clearly build up the principal Doctrine avouched in the ſaid Book, *viz.* that which teacheth *General Redemption* by *Chriſt*. Yea your ſelf, in this very Sermon, wherein you ſet your ſelf with all the might of your indignation againſt it, yet gave the right hand of fellowſhip unto it, in granting and affirming, that you beleeve and teach, *That had* Judas *beleeved, he ſhould have been ſaved by Chriſt*. See (I deſire it rather to your ſatisfaction, then ſhame) the Doctrine of *General Redemption* demonſtratively proved and evinced from ſuch a Poſition as this, pag. 113, 114, 115, *&c.* and again, p. 135, 136. of that Truth-teaching Book, ſo often hinted. Yea the Synod of *Dort* it ſelf (as is ſomewhere obſerved in this Book [c]) acknowledgeth, that *If Redemption be not acknowledged as a common benefit beſtowed on Mankinde, that General and promiſcuous Preaching of the Goſpel committed unto the Apoſtles to be performed among all Nations, will have no true foundation.* Therefore whileſt you oppoſe and clamor againſt *General Redemption*, you do not onely cry down the glory of the unſearchable riches of the free Grace of God, vouchſafed in Chriſt unto the World, but alſo quarrel and fight your beſt friends, as well as thoſe, whom you count your Adverſaries, and traduce under the Name of *Pelagians, Arminians, &c.* liveries made of the ſame, or like cloth, which the Servants of the *Truth* have been compelled to wear in all ages. Yea in ſuch your inconſiderate Conteſts, you act as men divided in, and againſt your ſelves; and your ſayings, like the children of *Ammon* and *Moab*, when they came forth to battel againſt *Judah* and *Jehoſaphat*, help to deſtroy one another [d].

[c] Page 547

[d] 2 Chron. 20, 23

Sir, The Premiſſes conſidered (with ſeveral other things of no better import, about which notwithſtanding I ſhall not be troubleſom unto you, at the preſent) I cannot but expect ſome Chriſtian ſatisfaction from you, at leaſt in the behalf of thoſe moſt worthy and important Truths of God, which you ſo unworthily, and this ſtanding in the place of God, traduced unto his People. And (to deal plainly and clearly with you) the Satisfaction I expect muſt be

be ſome ways commenſurable to the miſdemeanor, in circumſtances reſpecting as well the publiqueneſs of it, as the notoriouſneſs and offenſiveneſs of it, in all particulars. I expect likewiſe that this Satisfaction be ſpeedy, and without delay: or at leaſt that you will ſpedily engage your ſelf *verbo Sacerdotis*, that you will accordingly expedite the ſame with the firſt opportunity. Otherwiſe I ſhall be neceſſitated to do that, which (I ſuppoſe) will not be for your Honor; I mean, to publiſh in print unto the World, your Atheological Demeanor in the Pulpit, as well in your Moral, as Intellectual Miſcarriages; and ſhall out of hand begin with the printing of the Contents of this Letter, in caſe I hear not forthwith from you. Sir, if I knew how to relieve thoſe Truths of God, which you deſperately affronted, there, where they ſuffered by you, and may yet further ſuffer (I mean, in the Mindes and Judgments of thoſe who heard you, and of thoſe who may hear the Contents of what you delivered upon this ſad account) without making a breach upon your reputation, I ſhould freely paſs by mine own Intereſt, and demand nothing of you for Perſonal Reparations; although I beleeve that you hardly know how to provoke at much an higher rate, then you practiſed provocation upon me, in the Premiſſes: unleſs (haply) that may be ſome allay hereof, that you were raviſhed by ſome other mans ſpirit, far worſe then your own, into ſuch a ſplenetique Ecſtaſie. For Dr *Hill* hath formerly worn the crown of a meek, temperate, and Chriſtian ſpirit. But we read, that *Moſes* the Saint of the Lord, and meekeſt man on Earth, yet was at the waters of ſtrife provoked to ſpeak unadviſedly with his lips: and I (with many others) do beleeve, that Dr *Hill* was overſhadowed with the ſpirit of ſome Lion, or other (and which probably I could point at amongſt the herd) when he conceived thoſe roarings (as *David* expreſſeth ſomewhat the like carriages of the Tongues of men, *Pſal.* 74. 4.) or thoſe devouring words (another Metaphor of the ſame pen) whereof he was delivered in the Pulpit, *May* 4. 1651. The ground of my conjecture herein, is, partly becauſe that which was born of him here, had ſo little of his own likeneſs in it, partly becauſe it had ſo much of the likeneſs of another man. But, concerning my ſelf, the beſt is, that I am ſecure, that neither you, nor others, can value me at any lower rate, then I do my ſelf. You trod but upon the Earth, when you trampled me under your feet. If you purſue

me to the grave, you cannot hinder my Resurrection; the day whereof will be time enough for me to become any thing. I trust you will take nothing amiss in these lines. If there be any thing hard in them, I hope you will put it upon your own account, not mine. The Law of Nature and Reasons, that they who beget Children, should undergo the trouble and charge of keeping them, prove they never so troublesom, untoward, or hard-favoured. They that will adventure πρὸς κέντρα λακτίζειν, must be at account to meet with that τὸ σκληρὸν which belongs to it. Howsoever my Prayer for you is, and shall be, that God will give you Repentance to the acknowledgment of his Truth, and your own Error.

Colemanstreet,
London, *May*
9. 1651.

Your Brother, and
Servant in CHRIST,
John Goodwin.

POSTSCRIPT.

Sir,

IF in any of the Particulars taken notice of from your Sermon, there be any mistake in words, and much more if in substance of matter, to your disadvantage, I shall be glad, upon better information from your self, to rectifie my self in such mistakes, and so proportionably to ease your burthen of shame, and mine own of sorrow for you. I know the miscarriages of the best and wisest of men, are too many: and far be it from me to make any man a delinquent above the tenor and line of his mis-actings, and these construed with as much favor, as a good Conscience will, or can, afford. If you can, and be willing to, disclaim, or disown, any thing in the said Particulars, I desire to hear speedily from you upon that account: otherwise I shall (I judg, upon sufficient ground) presume, that my Informations touching the Premisses were Orthodox and Authentique.

FINIS.